

Parabrahman, as *Paramatman*, as the *Self*
and described

and glorified Him in different ways
according to their

individual perceptions as shown below:—

“ He from whom the universal world
proceeds, who is the Lord
of the Universe and whose work is the
Universe, is the Supreme Being.*

^Taittiriya}.

“ That from which all these beings are
born, by which all created
beings are sustained and into which (when
departed from here) they
proceed and enter, is the Supreme Being.”

(Taittiriya).

“ From His love surely have all these
beings been born ; by his
love created beings are sustained and into
His love they proceed
and enter.” *(Taittiriya)*.

“ The Supreme Being is He from whom
speech with mind comes
back without finding. One who has known
His love is not afraid of
anything. *{TaiUiriy}*.”

“ The Supreme Being is Sweetness indeed.
The man or creature
having obtained His sweetness becomes
loving. Human speech
naturally calls Him the Sweet. By enjoying
His sweet love, man is
immersed in supreme joy.” *(Taittiriya)*.

“ The Supreme Being is the Supreme
Refuge of man. He is the
Supreme Treasure of man. He is the
Supreme Habitation of man.
He is the Supreme Joy of man. All other
beings live by participating
in a measure of His Love.”
(Bhavadamnyaka).

<^ Who would move or who would live if the Supreme Being were not in the universe as Love ? It is He indeed who inspires Love."

(Taittiriya).

<^ That which is Infinite is bliss. There is no happiness in the finite. The Infinite God alone is happiness".

[Chandogya].

<< The Supreme Being was before all. He hath no feet but **ex-tendeth** everywhere; He hath no hands, yet **holdeth** everything; He hath no eyes, yet **seeth** all that is ; He hath no ears, yet **heareth** everything that passes ; His existence hath no cause. He is the smallest of the small and the greatest of the great and yet is in fact neither small nor great." *(Chandogya).*

<^ The Supreme **Bein**^ is the God who is in fire, who is in water, who **interpenetrateth** the whole world, who is in herbs, who is in big trees. To Him we bow down again and again." *(Svetasvatara).*

" Everywhere are His eyes, everywhere His face and head, everywhere His arms, everywhere His feet, everywhere His ears. He unites arms to the human body and wings to the body of birds. • The